

President's Address

A Bold Touch

By Robert Hamblin, President
Mississippi Baptist Convention, 1976-78

How do we use the word touch? When I was a child I saw a simple man dressed in denim overalls who could take a piece of clay and mold it into the likeness of a beautiful horse. I watched him with great admiration and wished that I could emulate his act. I tried, but I didn't have the touch. I touched the wrong places and used the wrong pressures. My clay horse was grotesque because the touch was wrong.

Often we see a grotesque world. We see filthy pollution created by the improper touch of selfishness. We see immorality with its ugly results affecting all of us because of the touch of prideful lust. We see racial bigotry and its attendant ruin because of the arrogant touch of human hatred. We see physical and spiritual starvation because of the touch of unconcern and the lack of love.

Many of the efforts to change the world fail. Even in our most altruistic effort, at times the touch is wrong. Sometimes men touch hatred with more hatred, and violence results. Men touch starvation with programs that fail because the plan is sidetracked before food gets to the hungry. Bodies are touched with a cleansing hand, but they get dirty again.

Revivals and revolutions come and go, but the crying need of mankind hurting in its sin is still with us. We need a touch that can remake our world. There is such a touch. The one who touched the world in the beginning must touch it again. The one who touched the clay and made it into man, must touch man now. We need His touch. I need His touch.

Mark's gospel is a gospel of touching. Often he speaks of the touch of Jesus. When Jesus saw need in human lives He touched those lives. In Mark 1:41 we read, "And Jesus, moved with compassion, put forth his hand, and touched him, and said unto him, I will; be thou clean." Mark is telling us that Jesus touched a leper. The leper could find no help. He was cast out of his society. Jesus saw this man kneeling before Him and begging Him for healing. The man was saying to Jesus, "If you will, you can heal me." Jesus not only said, "I am willing," but Jesus touched him. The Greek word which is translated touch in this passage is *haptō*. It is the strongest of three Greek words meaning to touch. Jesus saw a man with a need that could not be helped by any other man. He boldly touched. He grasped the opportunity to heal that man. The bold touch of Jesus Christ did heal the man and changed his life.

Today mankind is dying in its leprosy of sin, and we need the Master's bold touch. No substitute will do. Men have offered as substitutes socialism, education, economics, morality, and humanism, but all of these have failed.

A Critique of His Touch

Can the touch of Jesus change our world? That is not a new question. That question has been asked since He touched the world in the beginning. The second chapter of Mark tells us that Jesus went into Capernaum. He was already known as a man with great power who could touch and heal. A palsied man was brought to Him. Mark says, "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." A new dimension of touching was added to this palsied man's life. His friends had

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Attorney Says Religious Liberty Is In Jeopardy

By Art Tolston
Religion Editor
Jackson Daily News



John Baker

"The church belongs in politics up to its eyebrows," John Baker, associate director of the Baptist Joint Committee on Public Affairs, told the Mississippi Baptist Convention.

The church advocate said government encroachment into church internal affairs has reached "crisis proportions."

Based in Washington, D. C., the Baptist Joint Committee represents the nine major American white and black Baptist denominations in government deliberations, said Baker, an attorney who also holds a doctorate in political science.

"Religious liberty is in jeopardy," he said. "We must be more vigilant than ever before... more willing to act in the political arena than ever before."

Most Americans are mistaken in thinking that religious liberty is merely a government guarantee, he said.

"The basis of religious liberty is Scriptural, Biblically-based."

Shying away from "the battle for religious liberty," Baker said, is tantamount to "moving away from God."

"The state does not have any business in the religion field," he said.

But: "If you make the first concession, government expands and expands its control."

"The best way to guarantee religious liberty," Baker said, "is not to take the first step with government."

And to maintain a free church and a free government, he said, "We have to guarantee both of them through political action."

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HMB Leaders Visit Cuba First Time In 17 Years

By Judy Touchton
ATLANTA (BP) — For the first time in 17 years, Southern Baptist Home Mission Board leaders have visited Cuba.

Gerald Palmer, director of the missions section, and Oscar Romo, director of the language missions department, spent nine days in October viewing the work of the Baptist Convention of West Cuba.

The last official contact between the Home Mission Board and the Cuba convention was in 1966 when Herbert Caudill, then a home missionary, was freed from prison and allowed to return to the United States. Since then, information about Baptists in Cuba has been channeled through the Baptist World Alliance.

Cuban Baptists invited the Home Mission Board staffers to visit, but the necessary permission was granted by the Cuban government. Romo and Palmer were permitted to travel the

BWA Seeks \$150,000 For USSR Bible Shipment

WASHINGTON (BP) — Baptists in the USSR have been granted permission to import 25,000 Bibles and 5,000 concordances in the Russian language.

News of the decision by Soviet authorities came to Baptist World Alliance headquarters, 1628 16th St., NW, Washington 20009, in a cable from the All Union Council of Evangelical

Christians-Baptists in the Soviet Union.

C. Ronald Goulding, director of the BWA's division of relief and development, said the Russian language Bibles and concordances are available through the Bible Society in Brussels, Belgium.

The cost of approximately \$150,000 must be met through the BWA's emergency relief program, said Goulding, who added, "We have assured our brethren in the USSR that they must go ahead and plan to receive these gifts from the Lord."

The BWA's relief and development committee is making a special appeal to its 111 member bodies around the world to help meet the expense.

In nominating Causey, David Grant, the Broadmoor, Jackson, pastor, said, "He is qualified from the standpoint of education and experience... qualified

as a denominational servant... qualified as a writer... qualified as a speaker... qualified as a counselor, etc. He is a friend to lay people, and to preachers alike. Many people seek him out for simple advice and professional help. The preachers of this state look to Bill Causey for advice, help, and counsel.

"Causey is a Bible scholar and an able preacher.... He is a consecrated man of God who has a burning desire to be like his Lord and is a compassionate person for the souls of man."

Bill Causey was born at Greenville, Miss., the son of the late John D. and Ruby McCarley Causey. As early as the year before he entered senior high school in Greenville, he was convinced that God was calling him to be a preacher. First Church, Greenville, where he had been baptized, ordained him Feb. 7, 1951.

At Mississippi College he majored in sociology and minored in psychology, Bible, and English. He received the B. D. degree from Southern Seminary. In 1968, his alma mater, Mississippi College, conferred on him the Doctor of Divinity degree.

At the wedding of Frank Horton and Sue Carmichael (Gil Carmichael's sister), he met Charlotte Rose, Winona native and Belhaven graduate, and heard her sing. In 1954 he married her. The Causeys' son, Billy, Jr., is a

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New Convention Officers Bill Causey, second from left, was elected president of the Mississippi Baptist Convention in Jackson last week. Causey is pastor of Parkway Baptist Church in Jackson. At left is Joe Odle, re-elected recording secretary. Third from left is Ingram Foster, Jr., elected first vice president, and at far right is Paul Harwood, re-elected associate recording secretary. Odle is retired editor of the Baptist Record in Jackson, serving as interim pastor of First Southern Baptist Church of Pearl Harbor, Honolulu, Hawaii. Foster is chairman of deacons at Prentiss Baptist Church, Prentiss. And Harwood is pastor of College Hill Heights Baptist Church, Oxford. Not pictured is Howard Spell, dean emeritus of Mississippi College in Clinton, who was elected second vice president.

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Volume CII, Number 42

Published Since 1877

JACKSON, MISSISSIPPI, THURSDAY, NOVEMBER 23, 1978

Vote \$10 Million Budget

Messengers Elect Causey, Ask Halt To Alcohol Ads

NOV. 29 1978

By Tim Nicholas

Messengers to the 143rd annual meeting of the Mississippi Baptist Convention meeting in Jackson, Nov. 13-15, elected Bill Causey, a Jackson pastor as their president, passed a budget goal for 1979 of \$10 million, and passed resolutions opposing alcohol and "excessive entanglements" of church and state.

The alcohol resolution opposed the high presumptive level of intoxication (.15 percent in Mississippi versus .10 percent in 47 other states), called for a halt to all advertising of alcohol, and asked that the Surgeon General of the United States declare alcohol a hazard to health. The resolution also commended the State Fair Commission for their efforts at better control of beer sales at the fair.

The church and state resolution called for increased awareness and response of Baptists to "any issues that would erode our freedoms and further entangle us with government control or interference."

It expressed concern with "continued encroachment by bureaucratic guidelines" and "increasing burdens of government regulations that interfere with the free exercise of the mission and ministry of our churches and institutions."

Bill Causey, pastor of Jackson's Parkway Baptist Church, was elected to succeed Robert Hamblin, pastor of Harrisburg Baptist Church in Tupelo.

Hamblin had been elected to two one year terms as president, a traditional maximum.

This year, prior to the election, messengers voted down a proposal from the constitution and by-laws committee that would have limited the president and first and second vice presidents to a single year in office.

Elected to serve with Causey were first vice president, Ingram Foster, Jr., chairman of deacons at Prentiss Baptist Church, Prentiss; second vice president, Howard Spell, dean emeritus at Mississippi College, Clinton.

Re-elected as recording secretary and associate recording secretary respectively, were Joe Odle and Paul Harwood. Odle, retired editor of the Baptist Record, is interim pastor of First Baptist Church of Pearl Harbor in Honolulu, Hawaii. Harwood is pas-

tor of College Hill Heights Baptist Church, Oxford.

The \$10 million budget will go to Baptist educational and missions causes in Mississippi with nearly one third (32.5 percent) to go to worldwide Southern Baptist Convention causes outside the state. The budget is raised

from voluntary gifts from the convention churches.

Hamblin told messengers after the budget vote which took no discussion, "Don't just vote, do something about it in your churches."

Financial campaigns for the four Baptist colleges were approved during

a report of the convention board.

Clarke College was allowed to plan a major campaign in 1980 to raise \$1,250,000. A half million dollars for endowment, and the rest for capital improvements.

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The Churchmen Bells, performed during a session of the convention, led by Perry Robinson, minister of music at Salem Baptist Church, Collins.

Gamblers Dealt Loss In Three State Votes

By Norman Jameson

NASHVILLE, Tenn. (BP) — Gambling proponents lost three races Nov. 7 when voters in Florida, New Jersey and Virginia turned back efforts to legalize casino gambling, jai alai betting and parimutuel horse racing betting.

In Virginia and Florida, large circulation Baptist newspapers spearheaded the anti-gambling efforts.

Opponents of casino gambling in Florida, which already has horse and dog tracks and jai alai, found themselves in strange company when

MBC President: 'Many People Seek Him Out'

By Anne McWilliams

He was a football star during high school days in Greenville.

In 1950, he was a summer missionary to Alaska.

He met his wife-to-be at someone else's wedding.

Last week Bill Causey, pastor of Parkway Church, Jackson, for 15 years, was elected president of the Mississippi Baptist Convention. It was he who two years ago nominated Bob Hamblin as president.

In nominating Causey, David Grant, the Broadmoor, Jackson, pastor, said,

"He is qualified from the standpoint of education and experience... qualified

parimutuel interests joined religious groups and chambers of commerce to defeat casinos almost three to one.

Casinos lost 1,614,068 to 644,638, with spokesmen for every major religious denomination and the governor fighting casinos on moral grounds; chambers of commerce saying, "Casinos are bad business;" and the parimutuel interests protecting themselves in the background.

Floridians didn't hit the "Help Florida, Help Yourself" carrot dangled by the casino interests. In north and central Florida where Baptists are strongest, the issue lost five to one.

But when put to a referendum, "a unique demonstration of unity by the religious leadership" of Virginia led to defeat, according to Julian Pentecost, editor of the "Religious Herald," state Baptist newspaper. Although the referendum was not legally binding, Pentecost said several members of the legislature indicated they would not implement the parimutuel plan if it was defeated in referendum.

In New Jersey, where legalization of casino gambling in 1976 has failed to revitalize decaying Atlantic City, jai alai betting was squashed by 901,858 to 625,352, carrying only one of 21 counties in the state.

The New Jersey Christian Conference on Legislation, under the leadership of Samuel Jeanes, fronted an in-

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NYC Churches Lose Water Tax Exemptions

NEW YORK (RNS) — Leaders of New York City's Christian and Jewish communities have denounced as "repulsive" a vote by the city's Board of Estimate to rescind the water and sewer tax exemptions of churches, synagogues, and other non-profit institutions.

According to the religious leaders, "to tax the religious community for its religious, charitable and educational activity amounts to a double tax on the volunteer members who will be called upon to accept this additional burden. These are the same persons who are already paying taxes to the City of New York to support all municipal services. The burden on many small congregations in our most economically disadvantaged communities will be intolerable — it may well result in severe curtailment of program in areas of critical need."

At the wedding of Frank Horton and Sue Carmichael (Gil Carmichael's sister), he met Charlotte Rose, Winona native and Belhaven graduate, and heard her sing. In 1954 he married her. The Causeys' son, Billy, Jr., is a

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Convention Week Activities In Pictures



A reception for missionaries and chaplains drew 30 convention-goers. At far right are Dolton and Martha Haggan, missionaries to the Choctaw Indians in Mississippi.



The Brotherhood Rally featured music by Clint Nichols who musically interpreted a portion of the event when laypersons from Mississippi told of their experiences on mission trips this year.



Robert Hamblin, outgoing president, hands over the gavel, symbol of the presidency, to incoming president Bill Causey.



Some folks at the convention get special transportation after the session. We'll explain what this horse was doing at the convention in next week's Baptist Record.



The Blue Mountain College choir sang several numbers including a special version of Amazing Grace, led by Nancy Robertson.



The Hometown Reunion Barbershop Quartet sang during the banquet that was a part of the Brotherhood Rally. They sang a capella to a packed house at Daniel Memorial Baptist Church in Jackson.



Ben Scarborough and Mrs. Scarborough take a break. He is pastor of New Prospect Baptist Church in Lafayette County.



Jim Henry, guest speaker for the Brotherhood Rally, and pastor of First Baptist Church, Orlando, Fla., called for volunteers to take up a spontaneous offering during the session. An unofficial count of the offering totaled over \$1,800 — to be used toward the Montana suit project.



Jimmy Allen, second from left, president of the Southern Baptist Convention, was the speaker during the Christian Action Commission dinner last week during the Mississippi Baptist Convention. Others who were visiting with him following the meal were John Claypool, left, pastor of Northminster Baptist Church, Jackson, and chairman of the Southern Baptist Christian Life Commission; John Baker, Washington, D. C., associate executive director of the Baptist Joint Committee on Public Affairs; J. Clark Hensley, executive director of the Christian Action Commission; and George Lee, vice-chairman of the commission and director of missions in Lawrence, Marion, and Walthall Associations.



These friends found conversation easy in the display area of the convention. They are Ed Wright, pastor of New Sight Baptist Church, Brookhaven; Bob Hutcherson, pastor of FBC, Florence; and Jim Heflin, pastor of FBC, Greenville.



Mrs. J. B. (Murrie) Gurney, a member of First Baptist Church, Nettleton, waits for her husband in the display area.



Bobbie Hester, of the Brotherhood Department staff, showed messengers the variety of canned goods to be used in mass feeding of disaster victims.



These men have to listen to everything. They are the recording secretaries. At left is Paul Harwood, associate, and Joe Odie, taking notes on the business matters dealt with at the convention.



Bob McKee, education director at Broadmoor Baptist Church in Jackson, sells tickets to the Southwestern luncheon.



Reese Kyzar, pastor of Rolling Fork Baptist Church, visits with Nolan Brister, chaplain for the Veteran's Administration, and member of Pine Lake Baptist Church in Rankin County.



Bob and Jan Salley of Waco, Texas, were invited to appear on the Mississippi Baptist Convention program while they were in the state for a concert tour to raise money to alleviate world hunger. They are supported and their expenses are paid by the Bob Salley Real Estate and Investment Co. of Waco, and all of the money they raise through their concerts goes for world hunger. Thus far the total was reported to be \$74,000.



Jean Jacobs, a Clarke College staffer, attends the Clarke booth.



The Mississippi College Concert Choir sang during the final session of the Mississippi Baptist Convention.

President's Address: A Bold Touch

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brought him to Jesus in order that his palsy might be healed, but Jesus did even more. He healed his soul by forgiving him of his sins, but immediately criticism came. Mark says, "But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive their sins but God only?" They did not believe that Jesus could really touch the human soul and change it. They did not believe that His touch was a touch from heaven which could bring forgiveness to a man's life. They could not accept the validity of His touch. Jesus answered them by saying, "Is it easier to say to a man, 'your sins are forgiven,' or to say to this palsied man, 'Take up your bed and walk'?" In their critique of the touch of Jesus they did not believe He could say to the man, "Take up your bed and walk." So, they readily agreed that it would be easier to say, "Your sins are forgiven." Jesus immediately told the man to take up his bed and walk. He healed the man of his palsy. They were astounded. The act itself did not still the criticism of the scribes and Pharisees of Capernaum, but it did prove the validity of the touch of Jesus Christ.

In our own critique of His touch we may ask, "Why did He touch men? Why did He heal the leper? Why did He heal a palsied man?" It is evident that He touched the lives of men in order that He might change their lives. Mark tells us that when the fame of Jesus began to be spread around and He was told that great crowds were following after Him, He said, "Let us go into the next towns, that I may preach there also: for therefore came I forth" (Mark 1:38). Jesus came not only to touch the sick bodies of men, but He came to touch their polluted minds. He came to preach. He came to tell men about the Kingdom of God. He came to offer precious hope for a hopeless world. He came to tell us about the Father. He came to demonstrate the Father's love. He came to tell us of His own suffering, His death, His victory over death. He came to tell us about eternal life and to offer us a way of eternal life. He was first a preacher preaching the eternal kingdom, and then He was a healer. He touched us to change us. He did not come just to be a physician or a miracle healer as it were, but He came to bend the minds of men and to convert their hearts that man might walk with God into eternity.

Perhaps we could ask another question. We have asked, "Was the touch of Jesus valid?" May we ask, "Is it a valid touch for now?" Does God still touch the lives of men through Jesus Christ and change their lives? Men of old have said their lives were changed by the touch of Jesus. Even unbelievers attested to that change. The Jewish critics said of the disciples of Jesus that though they were ignorant and unlearned they spoke with authority. It was said of them that it was evident they had been with Jesus. Oh, now their lives were changed. Read the twentieth chapter of John's gospel. See Mary Magdalene's life changed from defeat, despair, disillusionment to victorious hope because Jesus touched her life. See Simon Peter's life changed from denial to leadership. See John's life changed from awe and disbelief to a total commitment of faith. See the disciples changed from confusion and fear to brave service to God. They were touched by Jesus.

Today we hear the testimonies of those who are born again. In those dark days of watergate the name Chuck Colson spelled political chaos on the minds of many Americans. When he began to say, "Jesus has touched my life. I have been born again," many people looked at him with disbelief. Many were saying, "Here is a man trying to get out of trouble," but now months and years have passed. There is a clear voice in America calling out to imprisoned men to turn to Jesus Christ. It is the voice of a man born again, the hatchetman Chuck Colson, with a message of a new birth because his life was touched by Jesus.

A few months ago one of my dearest friends, Dr. Robert E. Baker, former missionary, pastor, and teacher succumbed to the dreaded disease of cancer. Before his death that man who had served Christ so well, with an unusual mind dedicated to God, testified to a mutual friend, "I do not fear death because already I have had glimpses of eternity. I am ready to be with the Lord." This kind of testimony comes from an intelligent mind that had been touched by Jesus. Last week I stood by the graveside with a sorrowing mother and father who buried their sixteen-year-old daughter.

Their hearts were broken; but in the despair of this hour there was a ray of sunshine beaming brightly into their souls. Their little daughter knew Jesus. He had touched her life. He had given her a new birth. When asked, in face of death if she were afraid, she had said, "I do not fear to die because Jesus will take me to heaven." Is the touch valid now? Of course, it is.

The Character of the Touch

The validity of the touch of Jesus becomes even more clear to us when we see the character of His touch.

It was a cognizant touch. Jesus faced every situation of life with full knowledge of its total implications. The leper whom He touched had a dreaded disease. Men were not supposed to touch a leper. Jesus knew this. In full recognition of all the consequences He touched his life. He touched him knowing all of the dangers, but knowing also that He and only He could change that man's life. Jesus always recognized and still recognizes the arena of need in the human life. I have always been moved by that grand event in His life which John records for us in his fifth chapter where He tells us that Jesus went to the pool of Bethesda. There He saw many people who were sick and diseased. They were all needing help. The Lord had a special appointment that day. The Bible says, "There was a certain man there." I like that very much. In the midst of the great need he was interested in an individual. "There was a certain man." He was cognizant of that man's need and that man's potential. He was ready to touch that man, and He did so. In my loneliness I know that He is cognizant of my need. In my despair I know He is a friend ready to touch my life. When I see the helplessness of one sick today, I know the Lord is concerned and recognizes the need. When I see nations of people who need God, I know that God is even more cognizant of their need for His touch than I am. His touch is never dependent upon our knowledge, but is always dependant upon His. He recognizes need far better than we do.

His touch also must be characterized by care. He cared as no other one had ever cared. Lepers were hated, but He cared for them. They were cast out. They were not second class citizens, but they were at the very bottom rung. No one had anything to do with them. Even their families dared not touch them or stay around them. They were hated, but Jesus cared. He cares today for all people. Oh, pastor, in your loneliness He cares for you. I know sometimes you feel that you are sailing the sea all by yourself, but the caring Lord reaches out to touch you every day. He cares for the hungry and the starving. In this past year I've been on two mission trips. Both times I saw hungry, starving people. My heart was broken by the protruding stomachs of children afflicted by malnutrition with no hope. Oh, how I wish we could feed the starving world. When I despair in that kind of wish, I remember there is a caring Lord who wishes to touch not only the physical needs of those starving people but to touch their spiritual needs. He cares. He loves. I hear crying out as though it were still ringing from the very portals of heaven itself. "For God so loved the world that he gave his only begotten son." The cry of care is the voice of God. God cares about the lost people of Mississippi. God cares about the underprivileged. God cares about the stagnant pools of immorality that surround us. God cares for us, and he wants to touch us with His marvelous care.

This touch of the Lord is also characterized by cure. When Jesus touched the leper He cured him. When He touched the palsied He cured him. When He touched Simon Peter's mother-in-law He cured her. When He touched the thief on the neighboring cross He cured him. When He touched my sick soul He cured me. When He touched my useless life He cured it. He is a curing Savior. He can cure anything. Sometimes we look at the needs about us and we almost despair. When we see the world population growing so rapidly, and we see the snail pace of the gospel message; we anguish. Is there no hope? Yes, there is hope in a curing Lord. This Lord can touch me, and He can touch you. He can touch my church and your church, and He can cause us to become bold in our proclamation of the gospel because He is a curing Lord. When I go to sin degraded places in this world and see children's eyes with almost a glassy stare of hopelessness in them I wonder

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The Missions Task

Why A Bold Mission Thrust?

By John Alexander, Director, Stewardship Department

"...the word of Jehovah came unto me saying, Son of man, I have made thee a watchman... hear the word at my mouth, and give them warning from me... And thou givest him not warning... his blood will I require at thy hand... If thou warn the wicked... thou hast delivered thy soul" (Ezekiel 3:16-19).

"...he was manifested unto the eleven... and he said unto them, Go ye into all the world, and preach the gospel unto the whole creation" (Mark 16:14-15).

"But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria and unto the uttermost part of the earth (Acts 1:8).

"I am debtor both to Greeks and to barbarians, both to the wise and the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome" (Rom. 1:14-15).

"...The Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account as dear unto myself — to testify the gospel of the grace of God. Wherefore I testify unto you this day, that I am pure from the blood of all men" (Acts 20:23-26).

Why a BOLD MISSION THRUST?

All men everywhere out of Christ are now eternally lost. The gospel is the power of God unto salvation to everyone who believes. How shall they hear without a preacher and how shall they preach unless they be sent? Jesus is the way, the truth and the life and no man cometh unto the Father but by Him.

As redeemed people we are responsible and accountable for the preaching of this soul saving and life changing gospel. It is absolutely the only hope for this lost and chaotic world in which we live! Numberless multitudes will respond and be saved when we get this gospel message to them.

There will be no massive one-day turning to accept the challenge before us but individual Christians and churches must decide to take up the banner and make the sacrifices necessary to achieve it.

Paul did what he could. He did not draw back from difficulty and hardship and he could say without question, "I am pure from the blood of all men."

With more to give and more to go and more to pray than any generation of Christians in history, how shall we escape if we neglect to share this great salvation?

MBC Resolutions

NO. 1 RESOLUTION ON ALCOHOL

WHEREAS, religious liberty can be guaranteed best with both Church and State free from the control of the other.

THEREFORE, BE IT RESOLVED:

1. That we express our appreciation to Dr. John Baker, Baptist Joint Committee on Public Affairs, for effectively alerting us to the issues involved and the responses we can make;

2. That we reaffirm our convictions about Church-State separation and religious liberty and that we encourage our institutions as well as our churches to continue to uphold these time-honored principles with a consistency that will not negate our witness;

3. That we encourage the members of Baptist Churches of the convention to be responsive through their elected representatives to any issues that would erode our freedoms and further entangle us with government control or interference;

4. That in order to respond promptly and aggressively, we be alert to statements made through the Baptist Record and other media by the Baptist Joint Committee on Public Affairs, the Christian Action Commission, and other responsible sources of information.

NO. 3 RESOLUTION OF APPRECIATION

WHEREAS, this 143rd Session of the Mississippi Baptist Convention has inspired, challenged, and motivated us to a deeper commitment in our service to our Lord and Saviour;

NOW THEREFORE BE IT RESOLVED THAT WE EXPRESS DEEP APPRECIATION:

To the First Baptist Church and its fine staff for their gracious hospitality and kindness shown to us all as they have hosted the Convention for the 36th time;

To the Committee on Order of Business for their initiative in providing a different format for the Convention sessions;

To Radio Station WJFR-FM and its management for broadcasting certain portions of the Convention sessions in prime time;

To the news media for their coverage of the activities of the Convention;

To President Robert Hamblin for his splendid leadership, his lovely spirit, his ready wit, and his touching address; and to the other Convention officers for their efficient service to the Convention;

To Dr. Joe McKeever for the soul-stirring questions presented in the Convention address; and

To Dr. Earl Kelly and his dedicated staff for their leadership to Mississippi Baptists in the past year and for their concern as they face the challenge of reaching new goals in the year ahead.

THEREFORE BE IT RESOLVED:

(1) That once again we reaffirm our historic position as opposing any use of alcohol as a beverage.

(2) That we oppose the advertising of any kind of alcoholic beverage on television or radio, in newspapers or by any media.

(3) That we urge the Surgeon-General of the United States to declare that alcoholic beverages are a hazard to health.

(4) That we continue to educate our youth and others to the harmful effects of alcohol and other drug abuse.

(5) That we be alert to efforts to distribute "powdered alcohol" as is now being done in a test market in California.

(6) That we oppose the marketing of the new low alcoholic content "baby beer" because it is an encouragement toward alcoholism among our children.

(7) That we seek to bind up the wounds of individuals and families suffering from alcoholism and chemical drug dependency.

(8) That we encourage our people to use such means of restoration to health as the Chemical Dependence Unit of the Baptist Medical Center in Jackson.

(9) That we encourage our pastors and churches to take an active interest in Alcoholics Anonymous and other organizations dedicated to helping the alcoholic and his/her family.

(10) That we again encourage our State Legislators to reduce the blood alcohol content to .10% (instead of the present .15%) for the purpose of declaring one to be legally intoxicated, or if possible, to the more responsible level of .08%.

(11) That we commend the State Fair Commission for their efforts at better control of beer sales at the Fair and all other individuals or groups in our state seeking to control the sales and consequently the consumption of alcoholic beverages, and

(12) That we continue to teach and uphold the biblical principles that give validity to the convictions expressed in this resolution.

NO. 2 RESOLUTION CONCERNING CHURCH AND STATE

WHEREAS, the attention of the Convention has been called once again to the increasing burdens of government regulations that interfere with the free exercise of the mission and ministry of our churches and institutions, and

WHEREAS, we are concerned about the continued encroachment by bureaucratic guidelines that move us into excessive entanglement with government, and

WHEREAS, religious liberty is a biblical concept solidly grounded in the sovereignty of God and the freedom of man, and

Qualification with a .22 caliber rifle highlighted a week's safety program Oct. 30-Nov. 3 sponsored jointly by Schlater Baptist Church and the Mississippi Game and Fish Commission.

The pastor, Gerald A. Brignac, said, "Our area is rich in hunting interest, so we felt the need to apply preventive applications of Christ's message, in this rural setting."

About 20 young people met for lectures and tips on hunting safety, hunting regulations, and hunting history, and saw a film.

Robert Neely, a local game warden, prompted the students' interest in firearms safety. Presentation of Certificates of Achievement to the students signalled success for the program.

Buddy Young, an avid hunter, coordinated the program. Both Young and the pastor participated in the sessions, held at the church.

Missions Hotline Available 'til Dec. 15

RICHMOND, Va. — Imagine receiving news from around the world for the cost of a 3-minute station-to-station telephone call.

It is under way and will continue through Dec. 15 with the Southern Baptist Foreign Missions Hotline — a series of recorded messages providing timely and urgent prayer requests from Southern Baptist overseas mission fields.

By dialing 804-355-6581 callers will hear David D. Burhans, chaplain to the University of Richmond, this year's "voice" of the hotline.

The first of the recorded messages can be heard Nov. 15 through Nov. 21. A new recording of different prayer

requests will be introduced each Wednesday morning in the ensuing weeks until Dec. 15 — the last day the hotline will be available.

Going into its eighth year, missions hotline information is gathered on a weekly basis from Foreign Mission Board area offices and consultants in Richmond.

O'Brien suggested the caller join down the requests and present them at his weekly prayer meeting. Or the missions hotline requests might be mentioned as Christians go into morning prayer at Sunday worship. He added that hotline requests could be capsulized in a church's weekly paper.

Evangelism

Youth Meet Features Musical Entertainers

The Cruse Family and Kay DeKalb are among the musical entertainers for the Mississippi 1978 Youth Evangelism Conference, set for Dec. 28-29.

The conference, designed for high school youths, is a mixture of Christian entertainment, inspiration, and seminars which include witness training.

It takes place at Broadmoor Baptist Church, beginning with registration at 11 a.m., Thursday, Dec. 28, concluding at 8:30 p.m., Dec. 29.

The Cruse Family is really a family, either born into it or married into it. Hometown in Jacksonville, Tex., the family is led by Joe, an ordained Baptist minister.

They have appeared in evangelistic crusades, on university campuses and have made several appearances at the Grand Old Opry.

Kay DeKalb of Nashville, Tenn., sang for two years at Opryland and has traveled with the Anita Bryant Singers. She has entertained at universi-

sities, civic clubs, banquets, and churches.

High school students will participate in the program giving testimonies and music.

For further information, contact, Roy Collum, director, Evangelism Department, Box 530, Jackson, Miss. 39205, or phone 354-3704.

That night, the Cruse Family will perform at the First Baptist Church, Jacksonville, Tex., at 7:30 p.m.

On Saturday, Dec. 29, the Cruse Family will perform at the First Baptist Church, Jacksonville, Tex., at 7:30 p.m.

For further information, contact, Roy Collum, director, Evangelism Department, Box 530, Jackson, Miss. 39205, or phone 354-3704.

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

The Baptist Family . . .

Annual Reunion Is Inspiring

I enjoyed the Mississippi Baptist Convention just passed. I am a veteran of convention attendance. I count 39 conventions of either state or national Southern Baptist organizations that I have attended, all but one as a reporter. I have reported on state conventions in three states; and perhaps for the enjoyment of attending, this one led the list.

There are several reasons, perhaps, why this one was the most enjoyable. Southern Baptists' national conventions always are exciting affairs, they meet in interesting cities all across the nation, and friends of many years standing are always present. Some how, they are such huge and frantic occasions for news people, however, that one is always somewhat on edge.

Sometimes in the past, state conventions have been edgy because of decisions that have been hammered out, but this was not one of those. The inspirational messages this year were outstanding, though perhaps no more so than in previous years. The *Baptist Record's* fine staff was at its best, which meant that the editor didn't have to be concerned about the job being done well.

A Thanksgiving Requirement . . .

We Must Share Our Blessings

"O give thanks unto the Lord;" the psalmist said, "for He is good; for His mercy endureth for ever."

Another passage reads, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

"Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory."

For the most part, we in the United States have lived with blessings such as have never been known before by anyone. On the other hand, people in many areas of this world are hungry — many are starving. There are hungry people in our own nation also, but they are few in comparison with the multiplied millions elsewhere.

A foreign soldier has not fired a shot in our land in 164 years. In many lands

These factors contributed to enjoyment, but I think they were not the primary reasons. As I sat in the sessions and heard the speakers and looked about in the auditorium, the consciousness rolled in on me that it is nice to be a Mississippi Baptist. I have been one for only four years now, so perhaps that slowly dawning realization has come a little late in life. But it is a nice feeling.

This was a convention without controversy. All of the discussion that was heard on issues was conducted in the finest manner. The feeling of good fellowship was present.

Relating to convention business, we adopted a \$10 million budget that will present a challenge during 1978, but it is a responsible budget that speaks to the needs we face in trying to witness to a lost world. We took responsible positions on alcohol and church-state relations. Surely, also, our appreciation is due First Baptist Church, Jackson, for providing such attractive and utilitarian facilities for our meeting place.

The two-day convention experiment seemed to have worked well. And while the convention adopted a three-

day time span for next year, it also took steps in a by-law revision to make two-day meetings possible without the necessity of an abbreviated session as part of the Brotherhood rally. Being able to conclude with a high hour on Wednesday evening seemed better than finishing on Thursday noon with so many messengers already gone home.

The committee on order of business is to be commended for a fine program. Mississippi Baptists are to be commended for having molded themselves into a fine family and for the gracious way in which the annual family reunion was conducted.

Perhaps a part of the enjoyment came from President Bob Hamblin's easy-going handling of the sessions. At any rate, I was happy to have been involved.

We have a new president, Bill Causey, pastor of Parkway Church in Jackson. He was elected by unanimous vote, which has to be a rare situation.

Religious messages this year were outstanding, though perhaps no more so than in previous years. The *Baptist Record's* fine staff was at its best, which meant that the editor didn't have to be concerned about the job being done well.

best wishes for a fine tenure as president.

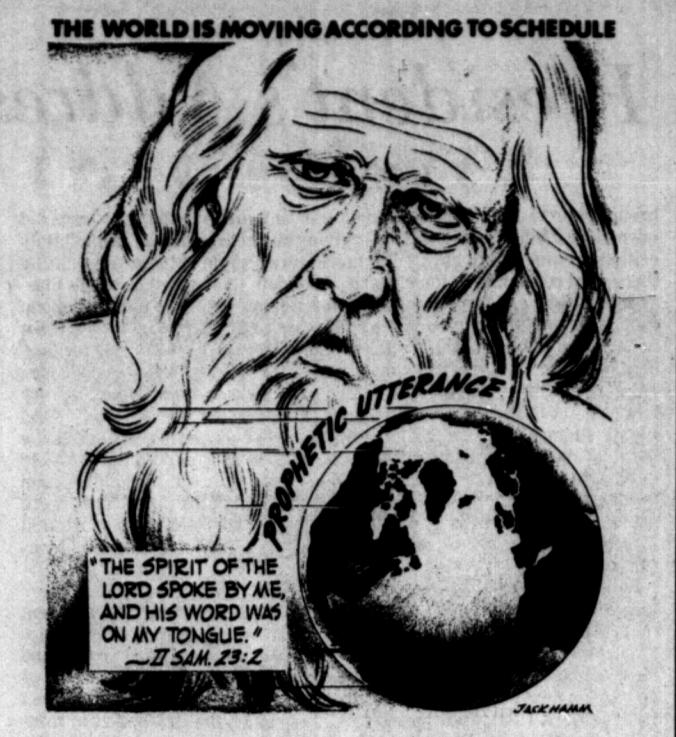
We have two new vice-presidents. Ingram Foster of Prentiss is first vice-president. He is a dynamic layman who has given his life to spreading the gospel. This man is a marvelous witness to the lordship of Christ. The new second vice-president is Howard Spell, who is a retired faculty member at Mississippi College. Here is a man who is known and respected by a great host of Mississippi Baptists.

There was an attempt to change the by-laws of the convention to limit the tenure of the president and the two vice-presidents to one year because of the extraordinary effort required on the part of the president. It would have taken a three-fourths majority, but the vote was almost evenly split. Therefore it failed.

Thus the president may continue to be elected to more than one term if he desires. The vice-presidents traditionally are elected to one term only.

This was a very good convention. It was almost in the nature of a fraternal gathering. I am thankful for being a part of the family. — DTM

best wishes for a fine tenure as president.



Faces And Places

By Anne Washburn McWilliams

Take Five Grains Of Corn

Some people cook turkey dinners on Thanksgiving Day. Others go deer hunting. Though W. D. has not been deer hunting for several years he used to go to deer camp in the big woods near Holly Bluff.

Sometimes I'd ask him to take me along, but he'd say women were not invited. Finally my chance came, though, to see if this patch of big woods (probably 30 miles wide) was anything like the woods William Faulkner wrote about in "Delta Autumn."

One day W. D. and his brother George were going to put out trotlines at the spot where the Little Sunflower joins the Yazoo. They said they might be on the river all night.

After they had gone I said to Zelma, George's wife, "Let's follow them and surprise them. We can all camp on the river bank."

It was already late afternoon, so we packed very hurriedly — grabbed two thin quilts, coffee, and ketchup and cold biscuits to eat with the fish we were sure our husbands would bring in. Joe, who was about 12 then, decided to go along, too, and he chose to carry a hammock.

As Faulkner said, "Once the deer and bear had made paths through the woods, and then the paths had become roads to the deer camps." We turned off the concrete road onto what amount to little more than a winding, bumpy path. It led to the deer camp which was, we assumed, locked at that time of year.

I'd heard talks of how this road turned to gumbo when it rained, and how anyone who tried it then got stuck in the Mississippi mud.

Five or six miles into the forest we found W. D.'s car parked near the bank of the Yazoo. Yes, I could see that Faulkner knew what he was talking about when he called the Yazoo a "thick, slow black unsummed stream almost without current" and along its banks I saw "the tangle of briar and cane impenetrable" and the "tall soaring of oak and gum and ash and hickory."

We built a fire, and made coffee in a syrup can. We did surprise W. D. and George — but they surprised us too. For the first time in our memory they did not catch a single fish all day or night.

Our supper, we finally conceded, would consist only of cold biscuits and ketchup and black coffee.

Joe fastened his hammock to a couple of trees. The rest of us tried to rest on the quilts, but the ground underneath was cold and hard. Pretty soon we were back up drinking coffee.

George started telling stories about the bears and panthers that used to roam the woods. He said he'd heard that a panther still lived in that vicinity.

Crack! "What was that noise?" "Just a limb fell in the river. Lie down and go to sleep."

George and W. D. went to sleep, but Zelma kept building up the fire to scare away the panther. Every time the flames died down she would jump up and start looking for wood.

When Joe got up to help her I grabbed the hammock. But every time I almost dozed, I would suddenly be jerked awake, to hear them crashing around in the underbrush.

The night grew even colder, so I got up and sat huddled by the fire, my head on my knees. Never have I been more thankful for a sunrise.

Next morning we found the deer camp. Ironically, it was unlocked.

I said if I ever got back to my warm soft bed and a hot meal, I'd know how to be grateful for them.

Seriously, I am grateful for those simple things. How many in the world do not have them, and how often I forget to share what I have.

Let's try the Pilgrims' custom. Take five grains of corn and lay them on an empty plate, before the thanksgiving dinner. One by one we pick them up, naming five things for which we are truly grateful. And we give thanks to God for them.

Letters To The Editor

Sunday School Literature

Dear Editor:

This letter is a reaction to an article in your paper which reported that the "King James Version will return to 'Life and Work.'"

As a college student, I have been reared in the more recent atmosphere of dozens of Bible translations and I have found little need to use the King James Version when so many more readable and more accurate translations are available. I realize, however, that many of my elders became accustomed to the KJV at an early age and find it inconvenient to change.

There are those who use one translation at the exclusion of all others, and this is an area of danger we must avoid. Scholars don't even agree on the best editions of the Greek New Testament, much less an English translation of it!

The best solution is to print more than one translation in the Sunday-school literature, as the Sunday-school Board will be doing in "Life and Work." But there needs to be more than just the KJV in "Bible Book Series" and "Convention Uniform Series." May I suggest the Revised

Standard Version, the New International Version, the New English Bible, the New American Standard Bible, and the Good News Bible?

Bob Rogers
Mississippi College student

Thanks From

Brotherhood Commission

Thank you, Southern Baptists for your generous response to missions through the Cooperative Program during the last 12 months.

Your unwavering financial commitment made it possible for your Brotherhood Commission, in cooperation with your state Brotherhood department, to make missions education for men and boys a reality in hundreds of additional churches in 1977-78 and to strongly undergird the denomination's missions volunteer movement.

We look forward to even more progress in Christian missions in 1978-79 as we seek to help churches carry out the Great Commission.

Yours in Christ,
William E. Hardy, Jr.
Columbus, Miss.
Commission Chairman

Book Reviews

JESSE by Jesse Owens with Paul Neimark (Logos International, 201 pp., \$6.95.) At the 1936 Olympic games in Berlin, Hitler set out to prove that the Aryan race was superior to any other in the world, but he failed. Jesse Owens, tall young black man from Alabama's sharecropping fields and Cleveland's ghettos, won four gold medals. This book is a self-portrait of Jesse Owens' life — the odds against which he struggled, the friends and family who have given him strength, and the God who has answered his prayers.

THE CHRISTIAN HUSBAND by Fred Renich (Tyndale, paper, \$4.95, 249 pp.) In this book Mr. Renich suggests ways men can become the husbands he thinks most men really want to be, "exercising a leadership of love, not force, understanding and encouraging their wives and children, resisting sexual temptation, and giving God top priority day by day." The author's observations are based on the Bible, the most authoritative manual on family living.

The Baptist Record

515 Mississippi Street

Jackson, Miss. 38201

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Tim Nicholas Associate Editor
Anne McWilliams Associate
Official Journal of
The Mississippi Baptist Convention

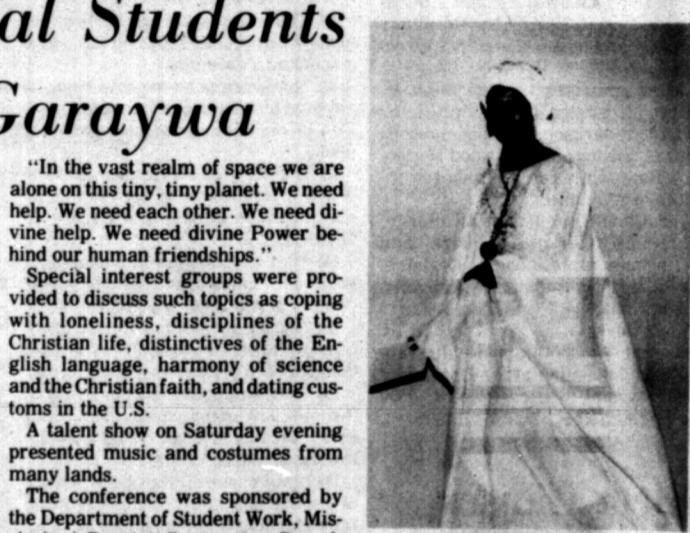
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Box 880, Jackson, Miss. 38205

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Subscription \$1.75 a year payable in advance.
Annual money orders worth of July 4 and
December 1st are sent to the Baptist Record Building, Box 880, Jackson, Miss. 38205.

Entered as a member of the Southern
Baptist Convention.



John Newport and Mrs. Newport, program personalities



Lebanese singers; U.S. and Vietnamese guitarists



El Salvador singer

Bold Mission Thrust Conventions

It must have been one of the earliest conventions. We know that Paul and Barnabas were present. Acts 15 tells us that they "were received by the church and the apostles and the elders, and they reported all that God had done with them." Is not this the real purpose of a convention meeting? We share with each other, we hear reports of what God is doing among us. We are refreshed and revived, ready to return to our work in the vineyard.

Dry rot can be a dangerous as well as deceitful disease. Fresh cells are not being formed, no growth is taking place, and decay has set in. Now a convention or Bible conference is no guarantee against spiritual dry rot, but neither is staying home with a critical spirit a great help. This is not to say that all people not attending are critical; for some will not be there, and they remain sweet spirited and prayerful. Others may be on shaky ground as they "pull up one's drawbridge and retreat into fortress me." When we come prayerfully, expectantly, to a convention the chances are we are going to get revived in our BOLD MISSION THRUST effort.

— Guy Henderson, Consultant
for Cooperative Program Promotion

A Bold Touch

(Continued from page 3)

If there is a cure, I know there is. I have seen their lives cured. I have seen their frowns become smiles upon the acceptance of Jesus Christ who has cured sin. There is a cure, but He is the only cure. I would be tempted to brag a bit about the advances of Mississippi Baptists. I would be tempted at this point to say to you that we glory in the increase we have had in the past year in Cooperative Program giving, but I must not. I do not find it a reason to boast. When we need a bold mission thrust because the only hope for the world is the curing power of Jesus Christ, it is no time to boast about such an increase. We need a greater increase. We need sacrificial giving because the character of the touch of the Lord is a curing character. He can save. He can heal. He can change. Let us take His name to the whole world.

The Continuation of the Touch

If Jesus has touched the world, does He keep on touching the world? We have already alluded to this, but let us consider it more. Before Jesus left the world, He gathered His disciples around Him at Caesarea Philippi to find out if they really understood that He was the Christ. When He knew that they understood, He told them that He must die on the cross. He established the church and called for total dedication. He asked them to be willing to deny themselves. He knew that the way He must continue to touch the world is through the people whom He has touched. He touched His disciples. To make sure that that touch was adequate, He filled them with the Holy Spirit at Pentecost. Since that time whenever He has touched any life with new birth, He has touched that life with the dwelling presence of His Holy Spirit, a power available for all who will commit themselves to Him. Through His Spirit He works in mankind to continue His touch on the world.

There is no voice from heaven to touch the world's ears except the voice of the gospel proclaimed by those who have come to Jesus Christ. He touches the ears of men through the gospel. The Bible says, "Faith comes by hearing, and hearing by the word of God." The Bible says that the gospel is the power of God unto salvation to every one that believes, but the gospel can only be proclaimed by men. He will continue to touch the ears and the hearts of people through those who believe the gospel and proclaim it.

He will continue to touch the world with care through the caring, loving lives of those who have found their love in Him. We can never love as we ought to love until God loves through us. We are not by ourselves loving people, but we are filled with sin and even hate. We must let God love through us. "Though I speak with the tongue of men and of angels, and have not love, I am a sounding brass, and a tinkling cymbal." The greatest orator of you all has a brassy sound, a nothing sound, unless his voice is tempered by the care, the love, of the dying and a resurrected Christ. That dying, powerful Lord still cares, but He cares through you. Will we feed the hungry? Oh, we must! It is not enough for us to glance our eyes across the seas to those who starve and say, "What a pity." We need to care as God cares. We need to multiply our loaves and our fishes and through our sacrificial care we need to do something about the needs of those starving people. God wants to continue touching the world through our care.

How can this continuation happen? It can happen only through committed people. Jesus said, "If any man will come after me, let him deny himself." Have you denied yourself? Someone has said, "The world is still waiting to see what could be done through one totally committed." Perhaps so, but commitment begins with self-denial. Who can have a resurrection without first having a cross? The ultimate touch of God came through the death of His only begotten Son. None of us would be here today if it were not for the death of Jesus, but after His death came resurrection, the glorious hope. Oh, God wants to touch the world now, and He wants to touch the world through you. Will you commit yourself to Him? Amen.

1978-79 Convention Committee Members

Order of Business — Three year term	Tommy Baddley, Brandon
Bill Baker, Clinton	Bruce Aultman, Hattiesburg
Jim Yates, Yazoo City	Committee on Nominations
G. E. Jolley, Batesville	J. Roy McComb, Columbia
Ed North, Quitman	Frank Gunn, Biloxi
Dan Morton, Indiana	Charles Holifield, Liberty
Charles Tennison, Tishomingo	Gene Tennison
Baptist Record Advisory Committee	Baptist Record Advisory Committee
Three-Year Term	Beverly Tinnin, Meridian
Beverly Tinnin, Meridian	Odean Puckett, Natchez
Constitution And By-Laws Committee	Howard Spell, Clinton
Howard Spell, Clinton, Chairman	Vernon Broom, Columbia
Bill Hardy, Columbus	Bartis Harper, Morton

Thursday, November 23, 1978

BAPTIST RECORD PAGE 5

Members Of Boards and Commissions

Those elected by the Mississippi Baptist Convention to boards and commissions are listed below. The names listed in bold face type in each category were voted on at this session. The asterisks denote a large members.

CONVENTION BOARD MEMBERS TERM EXPIRES 1979

Association

Atala, Johnny Parks
Carroll, William Patten
DeSoto, L. R. White
George, Ransome Walters
Greene, Fred High
Greenda, John Lee Taylor
Gulf Coast, Joe Meadows
Hinds-Madison, James Wheatley
Holmes, Ed McDaniel
Jackson, C. D. Faggard
Jasper, W. E. Phillips
Jeff Davis, Billy Greene
Jones, Herbert Kinmon
Lamar, Thomas M. Hall
Lauderdale, William B. Webb
Lawrence, Ken Marler
Lebanon, Brooks Wester
Lebanon, Powell Oglester
Lee, William P. Smith, III
Leflore, Walter Yeldell
Lincoln, P. A. Michel
Monroe, Earl Ezell
Montgomery, George Steward
Panola, Robert Self
Pearl River, Wm. Gary Smith
Perry, Buddy A. Conway
Oktibbeha, Jerry J. McDaniel
Scott, George Pace
Tate, Roy Myers
Washington, Howard Taylor
Wayne, Charles Gilbert
Winston, Vernon Ellis
Yazoo, James Yates*

TERM EXPIRES 1980

Association

Adams, Robert E. Jones
Acorn, John Causey
Benton, Douglas Joslin
Chickasaw, Irvin Parks
Covington, Mrs. Charles Tyler
Hinds-Madison, Mrs. Leo Murray
Itawamba, Billy M. Langley
Lauderdale, Mrs. Charles L. Lewis
Lebanon, Graham Smith
Lowndes, Joe McKeever
Marion, David Perry
Marion, Charles Bass
Marshall, Robert Dent
Neshoba, Robert Lee King
Newton, David Sellers
Newton, R. J. Reynolds
Oktibbeha, R. Raymond Lloyd
Prentiss, Grace Pannell
Rankin, Marcus Alexander
Rankin, Plemon Ming
Riverside, Glenn Sullivan
Sharkey-Issaquena, C. A. Bozeman
Simpson, Huettner Adkins
Sunflower, A. M. Moore, III
Tallahatchie, Matthew L. Greer
Tippah, Harris Counce
Tishomingo, Charles Dampeer
Union, Robert Carr
Walhall, Mel Craft
Washington, Murry Alexander
Wayne, Percy Waller
Webster, Mrs. W. H. Yates
Yalobusha, Donnie Stewart
Yazoo, Eugene H. Turner

TERM EXPIRES 1981

Association

Bolivar, Glenn Byrd
Calhoun, A. R. Coulter
Chickasaw, Billy Long
Clinton, Dan Thompson
Clark, Taylor Wallace
Clay, Walter Frederick
Copiah, Ken Stringer
Covington, Tim Sanford
DeSoto, Armond Taylor
Franklin, John Ira Hill
Gulf Coast, James W. Street
Hinds-Madison, Louis F. Smith
Hinds-Madison, Franklin Pollard
Holmes, Mrs. Fanny Mae Cottman
Humphreys, Terry Campbell
Jackson, A. J. Pace
Jackson, Clark McMurray
Jones, Charles Pickering
Kemper, Jack Winscott
Lafayette, Donald Waller
Lauderdale, Beverly Tinnin
Lowndes, J. M. Morris
Lee, Robert L. Hamblin
Lee, Mrs. Larry Ollie
Lowndes, Charles Bagwell
Mississippi, G. B. Beverly
Neshoba, Owen Tucker

TERM EXPIRES 1982

Association

Benoit, Bruce

Houlika, Adeline

Enterprise, West Point

Wesson, Seminary

Olive Branch

Meadville, Niggin

Canton, Jackson

Lexington, Belzoni

Miss Point

Pascagoula, Laurel

Scooba, Oxford

Meridian, Corinth

Tate, Tupelo

Columbus, Woodville

Philadelphia

Vernon May

Bill Underwood

Madison, Jackson

Shelby, Sidney Davis

Week of Prayer for Foreign Missions December 3-10

1 Medical missionaries labor to meet physical needs in 35 hospitals, clinics, and other medical services. To help medical missionaries in Gaza "Tell It Out With Gladness," \$138,000 has been allocated for the Baptist Hospital there. / 2 Missionaries continually seek new methods to "Tell It Out With Gladness"—one way being through agriculture projects. In Upper Volta \$1,960 is allocated for new work. / 3 "Tell It Out With Gladness" might well be the theme of missionaries working in broadcast media. For mass communications in Italy \$12,000 is allocated. / 4 Teaching others to "Tell It Out With Gladness" is the responsibility of more than 60 seminaries, Bible schools, and theological institutes. Over \$60,000 is allocated for Mexico's seminary and other religious education. / 5 Cultivating national Christians, beginning and guiding their churches is the task of missionaries involved in church development. \$3,500 has been set aside to help Guyana churches "Tell It Out With Gladness." / 6 Students everywhere are looking for happiness, and Southern Baptist missionaries are there to "Tell It Out With Gladness." In the Philippines \$24,000 is allocated for student work. / 7 And still there are the lost masses. Allocated for evangelistic work in Argentina is \$10,100.

Noxubee, Jerry Zgarba	Brooksville	Paul Moak	Jackson
Pike, Jimmy G. McGee	McComb	Woodrow Bailey	Jackson
Pontotoc, Charles Stubblefield	Echu		
Smith, Gary Berry	Taylorville	Alvis Hunt	Jackson
Union County, Lawrence Runnels	New Albany	H. B. Duckworth	Jackson
Warren, Howard D. Smith	Vicksburg	Robert Pittman	Jackson
		Julian Clark	Jackson
		Joel Haile	West Point

BOARD OF MINISTERIAL EDUCATION

Term Expires 1979

J. B. Costilow

Guy Culver

Gus Merritt

Van Dyke Quick

Jerry Oswalt

Glen Jones

William W. Stevens

Douglas C. Bain, Jr.

James McLemore

CHRISTIAN ACTION COMMISSION

Term Expires 1979

Ervin Brown

Mrs. James O. Allen

Charles Myers

Altha H. Hamman

Gerald Keys

Term Expires 1980

John Claypool

Macklyn W. Hubbell

Jimmy Wood

Jackie Hamilton

M. L. Graham

Graham Hales

Julius Thompson

W. W. Valley

George Lee

James Travis

EDUCATION COMMISSION

Term Expires 1979

Kermit McGregor

Dean Puckett

Larry Kennedy

Fred Fowler

Leon Young

Thomas Watts

Billy Thammes

W. H. Johnson

John W. Roberts

A. J. Comfort

H. T. Hudspeth

HISTORICAL COMMISSION

Term Expires 1979

Joe T. Odie

Charles Holifield

L. E. Green

Ed McMillan

Jack Gunn

C. B. Hamlet, III

Mrs. L. L. Hood

Billy Williams

Roy Hawkins

BAPTIST CHILDREN'S VILLAGE

Term Expires 1979

Ralph Hester, Sr.

W. C. Cathey

W. F. Evans

Fred L. Gaddis

Bill Duncan

Lyle Corey

A. L. Rainey

Doyle Cummings

L. W. Turner

Dwight Hastings

W. Kelly Pyron

Guy Reedy

Robert King

T. Cooper Walton

James T. Hollingsworth

BAPTIST FOUNDATION

Term Expires 1979

J. C. Murphy

Just For The Record



First Church; Mathiston, celebrated payment of all church debts with a noteburning ceremony. Pictured are members of the Building Committee and the trustees. Those actually involved in the ceremony include Jesse Harold Oswalt, church treasurer; Hayes Stewart, deacon chairman at the beginning of the building project; Stanley Ellis, chairman of church trustees; Marvin Bibb, former pastor; George Stidham, overseer of building project; and Higdon Herrington, present pastor. This ceremony concluded a record breaking day for the church in Church Training and Sunday School attendance. The new attendance records are 102 in Church Training and 219 in Sunday School. During the worship service one of the youths surrendered her life to full-time church-related Christian service. The pastor stated, "What is happening in this church is evidence of God's work and will being carried out. There is a precious spirit of warmth and excitement in the church fellowship. The work of the Holy Spirit is evident in lives."



Wade Church of Wade held ground breaking ceremonies on October 15 for a new education building which will join the present one, because of a need for more space. Last year the church broke all records: attendance record in Sunday School (258); record in baptisms for a year (116); record in tithes and offerings for a year (\$108,806); record in other additions for a year (44). Donnie Guy is the pastor.



OLD-FASHIONED SERVICE was held Oct. 22, at First Church, Belzoni. A pump organ accompanied the refrains of old hymns; wearing apparel of ages ago was worn; women prepared old-fashioned recipes of cookies and candies. Billy McKay, interim pastor, said, "The most impressive part of the lamp-lighted service was the Presence of our Lord. It was a time of decision as persons of all ages gave their testimonies, and others came to rededicate their lives." Top photo: Mrs. Paul Townsend, organist since 1941 (37 years) and McKay. Bottom photo: Quartet singing, left to right — Martin Herrington, Everett Sollie, music minister, David Lowther, and Danny Guthrie. The theme was "An Unchanging Christ in a Changing World."



FANTASTIC FALL, a youth evangelism conference, will be held at First Church, Columbus, December 8 and 9.

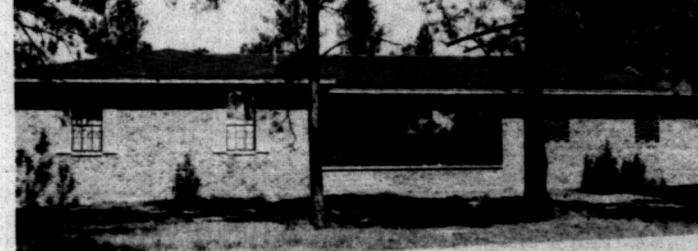
Program personalities will be Joe McKeever, pastor of First Church, Columbus; Barry St. Clair, director of Reach Out Ministries, Atlanta, Georgia; Ron Davis, Christian musician and disciple-maker from Houston, Tex.; and the "Imperials," recording artists.

FANTASTIC FALL is for high school, 9th graders through 12th graders, and the cost will be \$10 plus lodging, food, and travel.

For more information, contact Rich Malone at 256-7131, First Baptist Church, Amory.



The Imperials



TRINITY CHURCH, JONES ASSOCIATION, dedicated a new pastorage Oct. 22. The living space includes four bedrooms and three full baths. The home was built almost entirely from volunteer labor of church members. Standing left to right, photo below: J. P. Hopkins, Ralph Smith, Pastor, Ann Smith, Duane Hollifield, Building Overseer, B. C. Campbell, Larry Dodd, and Eric Musgrove.



Upon This Rock



CENTER RIDGE CHURCH, Yazoo County, recently participated in the CHURCH BUILDING FUND CAMPAIGN. Al Homer, pastor, right, and W. A. Passons, left, Campaign Director, provided the leadership for the program. With a total of 175 resident families, commitments to the building fund, over-and-above regular gifts to the church, were received from 95 families. This is 54.29% of the total. Amount committed to be given over the next three years was \$82,100. The Victory Goal was \$75,000. Average amount committed by the 95 families was \$1,512.25 or \$10.08 per week for the three-year period. Clarence H. Cutrell, consultant, Stewardship Department, assisted the church in this effort.



Early Baptist's Grave

The grave of Richard Curtis, first Baptist preacher in Mississippi, was visited recently following the annual association meeting in Mississippi Association. Shown at the grave site are D. M. Dixon, left, of Route 3, Liberty, a member of Zion Hill Church, and Joel Ray, director of associational missions in Lebanon Association. Curtis is buried near the Ebenezer Church in Mississippi Association. He died in 1811 at the age of 56. The grave is located on a farm belonging to State Rep. Homer Smith of Route 5, Liberty.

Holcomb Church has re-decorated its sanctuary. New pews and carpet have been installed. Additional land has been bought, and a new education and activities building is in the planning stage. Durrell Edwards is pastor.

Hanging Moss Church, Jackson, has announced that Homecoming services will be held Sunday, December 3. There will be a covered dish luncheon.

Christ took this thing called life and made it so wonderful that man wants an eternity of it.

Annuity Board Issues '13th Check,' Starts MSC Group

NASHVILLE, Tenn. (BP) — More than 11,000 annuitants who participate in retirement programs with the Southern Baptist Annuity Board will receive a full months' extra benefit amounting cumulatively to slightly over \$1 million.

Because of a good investment year by the board, the agency's trustees voted a "13th check" to most retirees in December during their semi-annual meeting at the Southern Baptist Convention Building in Nashville, Tenn.

The issuance of the "13th check" has been a policy of the board since 1967. Last year, a permanent increase of 8.33 percent was given to annuitants in lieu of the extra check.

In other action, the trustees of the agency, which administers retirement and insurance programs for denominational and church personnel, approved a \$5,053,392 operating budget for 1979. That amounts to less than eight-tenths of a percent of the \$578.8 million in total assets the agency invests for program participants.

The trustees also heard reports on the development of a special medical insurance group to cover needs of persons who serve in the Southern Baptist Convention's new Mission Service Corps, and of continuing efforts to urge Baptist churches and organizations to upgrade annual retirement contribu-

tions to 10 percent of total compensation.

MBC is a plan for persons, either sponsored by themselves or others, to go for one or two years service at home or abroad as part of Bold Mission Thrust, the SBC plan to proclaim the message of Christ to the entire world in this century.

Cost of the special medical group, effective only for the duration of MSC service, will be borne by the volunteer or sponsor. It is available to MSC participants without proof of insurability.

Bona (RNS) — Protestant and Roman Catholic Churches in West Germany have made available a first emergency contribution of \$475,000 for aid to victims of floods in Indochina. The West German church aid will be used for the acquisition of rice, the main staple of the peoples of Vietnam and Laos, where the greater part of the crop has been destroyed in the massive flooding.

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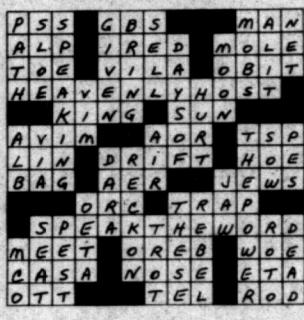
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"Thus saith the Lord, Learn not the way of the heathen" (Jer. 10:2).

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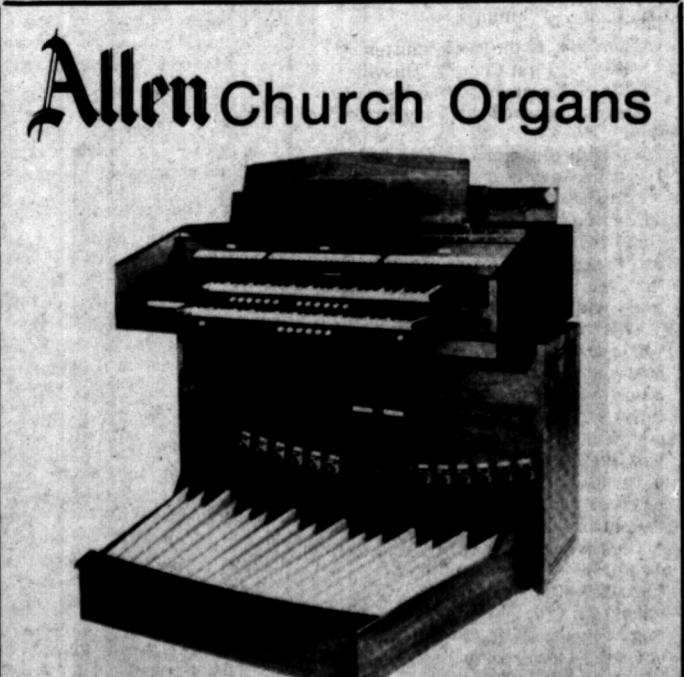
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Devotional

The Worst, The Best, The Rest

By Jimmy G. McGee, Pastor, East McComb

"A certain man went down from Jerusalem to Jericho, and . . ." (Luke 10:30-35). Somewhere in this story we discover ourselves and all of humanity. It is an accurate picture of society in attitude and relationship. Three words — WORST, BEST, and REST — are enough to describe the 3 distinctive behaviour patterns of the story. You can fit it into every arena of your life including friend, marriage, home, church, business, school, and playground.

THE WORST ARE TAKERS. Many folks fit this picture. What's yours is mine and I'll take it. News reporting of every day fingers vandalism, assault, robbery, murder, etc. How about the recent US NEWS & WORLD REPORT magazine cover "The Great National Rip-Off: How People Cheat & Steal \$25,000,000,000 Year From the Government"?

McGee Worse still, for readers of this devotional, how about the audacity of Malachi 3:8, "Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings?"

Many, perhaps misguided and frustrated, act out the philosophy of take it if you can and might makes it right. The drink machine at our church malfunctioned and served sodapop for just 2 pennies instead of 2 dimes. It's embarrassing to admit the dollars' worth of pennies received by Sunday worshippers.

THE BEST ARE GIVERS. There is such a vast difference between the takers and keepers and givers that Jesus introduced a Samaritan, a man of a different race, to demonstrate its unexpectedness. There are some folk who, by the grace of God, practice "what's mine is yours, and I gladly give it you."

Jesus, giving himself for us, is the best example. There are others. Barnabas gave all to the church. The Christians of Macedonia in deep poverty gave liberally. In the true story of SHIOKARI PASS, Nubuo as a Christian train conductor threw himself intentionally into the wheels of his train and saved the lives of all passengers from certain death.

THE REST ARE KEEPERS. Jesus used the persons of a priest and Levite to demonstrate the selfish attitude of the overwhelming majority. These are the "greatest" religious folk who tend to their own business, bothering nobody, and who maintain the right to what's mine is mine and I'll keep it. Perhaps the two are just too busy or afraid of a suit of malpractice. Whatever, both kept all they had intact for themselves.

We will always encounter among humans the worst, the best, and all the rest. It seems to me the REST are more the object of Jesus' concern in Christian failure. Friends, marriages, homes, churches, businesses, schools, and playgrounds are hurting today because of the REST whose attitude it is to keep.

I, too, wrestle with Jesus' call to discipleship, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall find it." Freely you have received, freely give!

Sidney Smith Joins BSSB As Ethnic Consultant

NASHVILLE, Tenn. (BP) — Sidney Smith Jr., director of Christian social ministries for the Home Mission Board in the south central Los Angeles area, has been named as a consultant in the ethnic liaison unit at the Southern Baptist Sunday School Board, beginning Jan. 1, 1979.

Smith Smith, 35, will work primarily with black churches affiliated with the Southern Baptist Convention to help them understand better the materials and services available from the Sunday School Board.

A consultant to work with Hispanic churches in the Southern Baptist Convention is expected to be employed soon. Both consultants will work with orientals and other ethnic minorities.

St. Louis (RNS) — The Lutheran Church-Missouri Synod is offering Vacation Bible School materials specially designed for the mentally retarded free to any Christian group in North America initiating a class for the retarded in 1979.

HOLLY DEHUSHLA WITH DENIS SPILLER

Uniform Lesson

The Greatest Commandment

By Jackie Hamilton, Highland, Meridian

Matthew 22:34-40; Leviticus 19:33,34; Deuteronomy 6:4,5

To sum up the Ten Commandments is possible only in the light of Jesus Christ. He spoke as none other. He lived to demonstrate how the commandments could be kept. He is at once the standard and the power available to keep these commandments. His ethic of love brings the summing up. Jesus revealed the greatest and last of all commandments in his teaching. The Christian sees this and experiences what it means when translated into life and conduct.

I. Thou Shall Love Thy Neighbour As Thyself

(Matthew 22:34-40)

The dialogue between the lawyer and Jesus is one that gathers up the whole truth of commandment keeping. It is not enough to profess to love God; we must also love our fellow man. The supreme duty of life is this bent of love. God creates, sustains, and redeems us. He desires our love beyond everything else. With all the heart, soul, mind, and strength we are to love Him. This is the whole man engaged in the whole duty required of us. But then comes the neighbour! This is the translation of the former into our social relations. To seek the well-being of others unselfishly and to work for the best interest of others is surely implied here. As in Deuteronomy 6:5 and Leviticus 19:18 these precepts are taken from the portions of the law.

The law and the prophet said much as a basis for this moral life. Now the Christian ethic and dynamic is provided to translate it into action. That moral life is one infused with the love of God and inspired by the same love. "Love is the fulfilling of the law." These are moral requirements in love. Every commandment has its sanction and demand. These are all seen as violations in sin of the law of love. Let love reign in the heart and a man does not covet, does not steal, does not murder, does not commit adultery, does not hate his neighbour or enemy, but cooperates with God in the life of love. Love's highest expression is by the cross of Jesus wherein He revealed the greatest commandment.

It is when we come to the cross that

we see love at its flood tide. There the love of God is manifested in its fullness. The law demanded justice and this was satisfied in the mystery of the death of the cross. The Atonement — God's way of satisfaction for the covering and canceling of sin — is the way in which man is brought into saving relationship with God through Christ. The Lawgiver is the lover of souls; the Creator is the redeemer. The inspiration for the Christian disciple to love comes from the cross. The Ten Commandments are summarized in the Eleventh Commandment. The Sermon on the Mount is completed by the Death on the Mount. Here the new spirit is released and "in Christ" we find the new creation and the new life of love. Because God first loved us, we now begin to love others. He loved his enemies and we learn the way to love our enemies. This brings out again the crux of the Ten Commandments as interpreted and applied by our Lord.

II. Israel's Duty to Strangers (Leviticus 19:33,34)

In Leviticus 19:18 there was a call for love of neighbour. In 19:33-34 this injunction is broadened to include aliens as well. As those who knew what it was to live as strangers in a foreign land, the people of Israel were to treat aliens with a love they sought for themselves.

In the world at large whole groups, tribes, and nationalities have been forced from their homes by war and racial and religious hatred. Americans traditionally have been kind and generous to refugees and strangers, most recently toward the Vietnamese. God works through mankind to give Christians many chances to take in and love strangers. People from all over the world, many of them non-Christians, visit and live in the United States. Many Christians see a unique opportunity to show Christ's love and care to these people.

III. God's Uniqueness And Man's Duty (Deuteronomy 6:4,5)

"Here, O Israel" (verse 4) is a phrase used again and again in Deuteronomy. The phrase may echo an ancient summons to the tribes of Israel assembled for worship. The words "the Lord our God is one Lord" might well have served as a declaration opposing the Canaanite cult of

NABF Elects Bullen And Satterfield

TORONTO, Canada (BP) — The North American Baptist Fellowship elected Fred L. Bullen as chairman for 1978-79 and planned cooperatively in the areas of evangelism, ethics, communications, stewardship development and denominational administration.

NABF, which represents nine Baptist conventions and conferences in North America, also elected Lee B. Satterfield, a Southern Baptist optometrist from Altavista, Va., as vice chairman. Bullen, general secretary of the Baptist Federation of Canada, and Satterfield succeed Ernest K. Bee Jr. of the Seventh Day Baptist General Conference and Dolores Duck of the General Association of General Baptists.

Charles F. Wills, new associate secretary of the Baptist World Alliance, is NABF secretary, and Fred B. Rhodes, BWA treasurer, is NABF treasurer.

New Life From River Of Death

LAKE SHORE, Md. (BP) — Three months after rescuers pulled Scott Colvin's lifeless body from the Magog River, eight members of Scott's family walked into the same water to be baptized.

The Colvin family began attending Lake Shore Baptist Church together after Scott's death. Members there, where Scott had been enrolled in Sunday School, responded to the Colvins' grief.

After several weeks, George Colvin, his wife and the six of their nine children still at home, accepted Christ and asked for baptism and church membership.

Mrs. Colvin asked that the baptismal service be held at the same site in the river where Scott had drowned. The Colvins, robed in white, were baptized together, along with five other candidates, while 147 church members lined the banks singing.

"It was a tense moment," said Warren Burnham, pastor of Lake Shore Baptist Church. "It was a tearful moment. It was a joyful moment. Only God could have created such people. Only God could have produced such response, such faith, such caring that could bring such a moment into focus."

How easily my thanks come when I see the leaves of Autumn's gold; It's white frost on orange pumpkins; It's the gray of Pilgrims' robes.

It's white steeples of the churches Reaching upward to blue skies; It's speckled geese in formation As to yellow suns they fly.

It's communion, praise, and singing "Bless This House O Lord, We Pray"; It's turkey dinner at Grandmother's; These things color Thanksgiving Day.

SCRAPBOOK

I Give Thanks For . . .

Linger sunny days,
An extra gift from God,
Ripening tomatoes,
Mustard greens, okra pods.

Warm sunshine that gives
A tan in November,
My back yard swing,
Lovely things to remember.

Mocking birds singing
From the crepe myrtle tree
In chorus, and — most of all —
God's love for me.

—Ruby Singley

Search For Contentment

Must the heart always yearn
for more than the harvest will bear?
God gave me bounty to share.
Under four ancient trees whose long arms join
in my yard, I wade indolently in dry oak leaves
on a day in autumn when God generally receives
"Thanks" — and my blessings overwhelm me.
Yet before I leave the stillness of His Majesty —
(surely I thank Him spontaneously all year) —
I toss up the same old stubborn prayer,
worded formally today, less fraught,
"I petition you again for you very well know what
partly material, wholly spiritual,
this thing I need and must obtain.
Thanking you in advance, I remain
your humble servant. Humble.
Have I not been humbled all my days?
Ever your servant, for I love your ways."

—Violet Tackett

India Churches Distribute Bible Portions

Through the cooperation of the members of Christian congregations in India, the World Home Bible League reports the distribution of a wide variety of Scripture portions and studies in 10 different language areas of India.

In a recent month, the World Home Bible League was able to distribute, through the India churches, 80,315 Bible study courses, 76,528 New Testaments, 102 Bibles, and thousands of tracts. The list of churches included 47 not previously involved in any distribution campaign.

Funds for Bible distribution in India are being provided in a series of Faith Promise Banquets sponsored by the World Home Bible League in communities throughout the United States and Canada.

First, Hattiesburg, Cable TV To Show "At Home With The Bible"

"At Home With the Bible" is the title of a new television series which began on Cable 6, First Baptist Church, Hattiesburg, television ministry, last week. The 30 minute program will be telecast on Mondays at 8 p.m. and again on Fridays at 10 a.m.

Frank Pollard, pastor of First Church, Jackson, leads the audience through ten minutes of Bible study related to the topic of each segment of "At Home With the Bible."

The program is a joint production of the Southern Baptist Sunday School Board and the Southern Baptist Radio and Television Commission.

"The purpose of 'At Home With the

Bible' is first to teach the Bible to people in a home setting. This is done through the Bible lesson but also by careful selection of music and guests who have something worthwhile to say about the importance of the Bible and its relationship to their lives," said Farrell Blankenship, General Manager of First Church's television ministry.

Benue State, Nigeria — The Ministry of Education here has asked the World Home Bible League for 50,000 copies of the New Testament to distribute to the English-speaking children in all the post-primary schools of the state.



Life and Work Lesson

Acting Like A Neighbor

Luke 10:25-37

By Bill Duncan
Long Beach, First

Have you ever felt that you needed help but did not know a friend you could call? In our society there is a trend to be isolated. Many people in the larger communities do not know who their neighbors are by name and need.

Have you ever asked for help on a CB radio? Do you know of someone who got gas, direction, aid, or help by using the distress signal? I have heard of many ways the CB has been used successfully to secure help. The latest ads say you do not have to be afraid if you have a CB. But still someone must act like a neighbor or your CB is of no help.

This passage of scripture is most likely the best loved section in the parable section. It begins with a theological controversy and ends with a description of first aid at a roadside.

Somewhere in Judea Jesus was teaching a group when a "lawyer," one skilled in interpretation of Jewish religious law, tried "to tempt" Jesus. His attitude and actions were to test Jesus as teacher or else to ensue Him to discredit Him.

The question asked by the lawyer was, "By doing what single deed shall I inherit eternal life?" His question showed that he did not understand either the nature of eternal life or how

he might acquire it. But his question was in keeping with the Jewish religious teaching, salvation by works.

Naturally, Jesus referred this legal expert to his own law. "What do you know in the law?" (The great Shema, Deut. 6:4-5 and Lev. 19:18) These were considered the summation of the law. A man is to love God with the totality of his powers, and he is to love his neighbor as he loves himself. Jesus commanded the lawyer for his answer. In effect Jesus said, "If you would keep perfectly the Ten Commandments you would have eternal life."

How does this fit into salvation by grace alone? If the lawyer depended upon himself for salvation then he must keep perfectly the Commandments without one slip. Of course, no man except Jesus can do this. This is why we need a Savior and salvation by grace.

Evidently the lawyer caught the point. In order to justify himself he asked, "Who is my neighbor?" The Jews excluded Gentiles and Samaritans on racial grounds.

The parable of the Good Samaritan does not answer the question about eternal life, but does answer the question, "Who is my neighbor?" Our lesson asks the question, "Are you a good neighbor?"

Compassion for the Universe in Need
Everyone understood the area from Jerusalem to Jericho was infested

with robbers. The band of robbers fell upon the man and took his money and his clothes. Because he resisted them, they beat him unmercifully and left him half dead.

How many times have you seen someone in need because they were not wise? They failed to check the spare tire before they left. They thought the gas would go further. They might have used their bodies unwisely or did not take care of it. They might have wasted a large sum of money. Most people have a need for a neighbor because of a need which could have been avoided if they had been wise.

Compassion for the Unknown in Need
Would you have stopped if you had known who they were? The priest and the Levite came, saw the man and did not know him, so they kept going. To them, ceremonialism meant more than humanity. They passed by on the other side.

How could the priest know whether the victim was Jewish or Gentile? He could have been a tax gatherer or a sinner. The priest would have been able to rationalize that the man really was not his neighbor. The safe thing to do was to pass on by.

The third traveler was a Samaritan and he was moved to pity for the unknown wounded man. Jesus chose the most unlikely man possible as the hero of the story. The Samaritans generally despised and hated the Jews. After

rendering first-aid, the Samaritan took him to an inn, remained with him, and paid for his keep. He also insured continued care for him in the future.

Racial prejudice is dissolved in person-to-person relationships.

Compassion for Those Unable to Cope with Their Own Needs

A man in need, regardless of race or attitude, is my personal responsibility. "Human need and human response are the two bases upon which to rest human understanding."

Jesus presented a Samaritan as the only one on that dangerous road willing to help a hurt man. The very person who was most unlikely is presented as the hero of the story.

"Which one was the neighbor?" asked Jesus. The lawyer was forced to concede that the Samaritan had acted out of love and not the religious leaders who passed by without showing compassion. But the lawyer would not say "Samaritan." He said, "the one who."

He would not pronounce the word "Samaritan" in a favorable context. He may have avoided the word, but he could not avoid the point of the parable.

"Go and do likewise." Can you estimate the influence and power of this parable? Hobbs said, "It has built hospitals and inspired men to meet human needs. If practiced today it would be the death knell to race prejudices and everything which produces man's inhumanity to man."